¶ The bo

ke of marchauntes/ right necessarye vnto all folkes. Newly ma- de by the lorde Panta- pole/right expert in su che busynesse / nere neyghbour vnto the lorde Pantagrule.

¶ Non oībus datum. is to vnderstande Corinthū / sed cūctꝫ est.

The prologue.

THe thynge/ wherof we purpose nowe to speke/ is as good & worthy to be knowen/ as any other that may be spoken of/ and also the matter of it selfe/ is so [illegible] so clere/ and so true/ that it shalbe right easely vnderstanded of any body/ ye truly/ and also by lytle chyldrene/ whether they be at Paris or at Lyõs/ at Venise or at Antwerpe/ i al lãdes/ cõtres/ & lordships: for there is gret store of marchauntes in euery place/ wherfore the thynge shal be more euydẽt: To make shorte/ for to tel al i this boke/ there is nat one sorbonique difficulte. But some ouermanefest abuses be briefly touched: And for bycause that there shuld be none so hardy to murmure agaist

Sorbonique difficultes.

it. Or els: Ex nunc prout ex tunc et e contra. That is to say: From this tyme/as at that tyme peremtorily he is cyted. Ad diem nisi. &c. For to compare in the presence of the hyghe maiesty of the worthy and venerable lorde Pantagruell/the which can iuge it rightuously/ for afore tymes he hath gyuen marueylouse sentēces/vnto the profyte of the parties: as it appereth in his Annales & Cronycles. God be prayed for euer. Amen.

Here begynneth the boke of Marchauntes.

The estate of marchaundyse/for ȳ tyme of this present lyf/is so necessary/ that with

with qute the same / none can well lyue. yt is worthy prayse/ and righte vtyle : so that it be faithfully entertayned. Howe necessary it is/lyuely experiẽce openly doth shewe it. For truely it is nedefull / that the a bundaunce of one contrey / supplye and satisfye vnto that / whiche nedeth in another. And by this meanes : laborous/ dilygẽte/ & industrious persons be requisyte/for the entertayning of the publyke welth/ the which without finesse/fraude/ or subteltye to haue the distributynge / and hauntyng/ to chaũge/conserue and transporte many sortes of marchaũdyses/ from one place to another/accordyng vnto the cõuenyẽce of tymes/ & the necessyte of the people. Unto ẏ whi
che

che trewe marchaũtes is right
lefull / as vnto good and faith
full ſeruaũtes of the commune
welth/to gayne ⁊ profyte mode
rately vpõ their marchaũdyſe/
for the entertaynynge of theyr
eſtate/ of their perſon/ ⁊ houſe
holde / ſo that they bye and ſell
in all trewth/ without any cir-
i. theſ. cũuentyon or hurte of their ney
iiii. bour / without fraude or any
decepte / for if fidelyte / ⁊ pure
verpte be nat founde in them /
they be no marchaũtes/but ra-
ther very theues and ſubtyll fo
lowes. This eſtate / wherof
I ſpeke/ as honorable / as it is
in the tempoꝛal and ciuyll wel-
th / ſo accurſed and deteſtable
it is in the diuine ⁊ ſpirytuall
lyfe: And for all that god hath
permytted in his furour / that

in

in steed of good herdmen/ and trewe minysters of his holye worde/ that ther shulde come/ I do nat say alonly gret marchauntes/ but furiouse theues/ & insactable rauening wolues.

Ought he nat to be iuged a deceyuer and a theke/ whiche shulde sell the thige that is nat his: ozelles/ whiche by subtyll meanes/ in stede of golde and syluer/ shulde sell tine and copper: And the byer/ shulde nat he be begyled and deceyued: In lyke maner/ trewly (a great whyle sythen) vnto the great detrimēt of bodies/ of soules/ & goodes of the pooze people is happyned vnto vs/ whā in sted of kaythfull seruantes of god/ whiche ought to cōduit & teche the poze wozde in the waye of

sal

saluation/ be entred false decey
uers/nat by the dore/whiche is
Jesu christe/but by violence/ &
haue gone vp by an other way
And (as saint Peter saith) mai
Jo.x. ster lyers / introdusynge sectes
of perdicion / renoũcynge the
lorde whiche hath bought thẽ /
blasphemyng the way of truth/
the which haue made marchaũ
dise of vs by fayned wordes /
for suche workers of iniquite
haue forgottẽ nothyng/ obmit
ted nothyng/ nor laft nothing/
but makyng therof marchaun-
dise at their pleasurs and wyl/
by subtyll inuentions: There
is no spirite that coude compre
hende/ nor tonge declare al the
wares of these marchauntes /
but of so gret a maruelous hea
pe/ and prodigious a multitu-
de

de / we muſt touche ſome poin-
tes leauynge the reſydue vnto
people of moze ſubtyll vnder-
ſtādyng to thinke there vpon.
Theſe marchaūtes whereof
we ſpeke here be maruclo⁹ ſub
tyll / and haue ſo moche multi-
plied their marchaundiſe and
werke / that they haue lefte nei
ther towne noz vilage / moūtal
noz valey / but ỹ they haue fyl-
lyd it with their ſhoppes.
There were neuer moze ſub-
tyll foxes / foz they haue put all
vnder their pawes / and the bet
ter foz to conduyte their craſte /
they make folkes beleue that al
their matters is right greate
welth / & nother moze noz leſſe /
than as the falſe quene Jeſabel
dyd paint her eyes and all her
face with red and other payn-
tyng

tynges/ for to seme fayre. So these auaricyouse marchaũtes couetouse of glory/paynt their workes/ attributyng vnto thẽ selue//that/ which apptayneth vnto the onely god: as iustice/ vertue/ wysedom/ pardon/ mercy/remission of synne/ hauing euer i their mouthes lorde god thanked be god/ in the name of god/ by the auctorite of god/ of sait Peter & sayne Poule.&c.

This is the payntinge/ and colours of their malyce. or els they knowe well/ ỹ none wolde set by them/ & that all their occupation shulde shortly rõne to ruyne.

In byeng and sellynge/ they make good countynance/ and comunenly they disgyse theym selues/ howbeit/ in a maner all

hauyng

hauyng theyr heddes other shorne/ pylled/ or polled: therfore it is wrytten / that none shall occuppe their marchaundyse / yf he haue nat the name / & the marke of the best.

They occuppe / they barter/ they sell/ and sell agayne/ they change/permute/and change a gayne/ the one with the other/ after a marueylouse facyō. And thus to do / the one serueth the other: it is their vocatyon and crafte. Their tyme of occuppenge is euer redye: but for all that/ they haue some great fayres/accordige to the tyme & season/ and alwayes on the great hollye dayes / cleane contrary vnto all other marchauntes / whan Ester / Whytsontyd/ Allhalomas / Christmas / and ly ke

Appo. xii.

ke dayes do come/ which them
ſelues haue ordeyned / al other
marchauntes kepe holyday ſa-
ue theſe/ for whan it pleaſeth
thē/ there is no occupation nor
marchaundiſe/ but ẏ they wyll
cauſe it to ceaſe/ to thende that
they alone may occupy & wor-
ke / and that euery body ſhall
come to do thē homage / forby-
cauſe that this ſerueth greatly
to their wynnynges. They be
fare vnlyke al other marchaūt;
for ther is fewe ſene but ẏ they
be content with ocupieng ſome
one maner of marchaūdiſe/ the
one of cloth/ ẏ other of beeſt; / ẏ
other of ſylke or metals / the
other of breed or wyne. But
theſe haue rauyſhed at ones al
thinges for to ſet all vnto ſale /
their occupyenge conteyneth a
hole

hole worlde/ there is nothynge escaped them/ but that they haue occupied it at their pleasure ye/ of men/ of women/ of lytle chyldren / borne ⁊ to be borne / of bodyes / of soules/ and spirites of the lyuynge people/ of the deed corses / of the goddes visyble and inuisyble/ of heuē/ of the erth/ of helles / of meates / of tymes ⁊ dayes/ of mariage/ of vestemētes/ shauyngz ointinges / arayenges/ of bulles / pardons / indulgences/ remissions/ bones / relykes/ and rogations / expectations / dispensations / exemptions/ of sacramentes/ and holy workes of god: Of breed/ wyne/ oyle/ mylke/ eggz/ butter/ chese/ wat/ salt/ fyre/ fumigations/ ceremonies/ censynges / songes/ melodyes /

Latus hic cāpus scoliis egēs.

wood

wood/ stone/ brotherhodes/ inuentions/ traditions/ false deceiuynges/ and without nombre of suche other thinges/ by the whiche/ the poore people be so drowned/ shorne/ and deuoured/ and from their god/ so farre sette a syde/ that it is nat possyble to beleue it.

1. Cori iiii. By suche marchauntes/ the worde of trewth is lette/ corrupted/ and blasphemed/ for to exalte/ anounce/ and to publish their aduoutcrouse and false wordes/ and yet/ nat without dere sellynge of them: for there was neuer procurer/ sargeant of the coif/ nor philysyon/ that solde theyr wordes so dere: as the wordes of suche patrykes/ patriarches/ I wolde say/ doth sell theirs.

It

It shuld be nedefull that the great shepherd / our good saui our & redemer / whiche bought vs with his precioule blod / nat by golde or syluer / or other cor ruptible thinges / shulde come with his powre / to drive away these graete mastiues / theues / marchaūtes / sinne changers / & abusers / which occupy the tem ple of god / the whiche thinge here before tyme / by sygure he hath done himselfe in Hierusa lem . and whan his good plea sure shalbe / in vertue of his spirite / by the swerde of his ho ly word: suche a worke shall he make an ende of. 1.Pe.1 Jo.11.

Helas / whan shall that be / that we shal se that accomplis shed / whiche god hath promy sed by his prophete zacharie /

In

zacha. xiiii. In those dayes there shall be no more marchaūtes i the house of the lorde. O right desyre-full daye / happye shall they be that shall see the. Trewly it is gret marueyle howe the worlde can sustayne so horrible and vnreasonable a burthē / for there is no desolatyon on the erthe / but that it is cōmen by these fearfull and deceytfull merchātes. And howbeit / that theyr mater be so marueylouse / that it is impossyble to wryte it plainly. yet we muste some what touche their sleyghtnesse / and goodly touches of ruglynge. In theyr occuppenge / they be fyne / sleight / & a gret dele more than it semeth. Is it nat a gret sleyghtnesse / for to sell well / & in sellynge / to be well payde / & that

that the byer fynally shal haue nothing but ẏ syght: Maister Brandon the kynges iuggler coulde skante do it / but these can do it well inough. That it is thus euert body seeth it/but euery body doth apperceyue it they haue so rocked / blided/ and made beestly the poore peo (ple.

¶ A proufe.

A Monge good merchāt it hath nat ben sene that euer they haue solde the syght of their worke. And also/ it is sayde cōmenly / the syght shall cost nothinge: you shall see for your pleasure/and bye for your money: But these lyke vnto iuglers or mommers / haue lerned to do thus/for without cessinge/they can sell right derely and sell agayne the onely sight

of theyr baggage. This that I saye / is best knowen in the good townes/ where as if any be called to dye/by the hande of god. These marchauntes demaũde shortly/ if they wyll haue the best cloth / or the myddelmast / for to conduite the body vnto the erth. In lyke maner/if they wyll haue the beest crosse or the woorst crosse/ and as the sorte is/ so must the payment be / wherin poore people be euermoch abused/ for all thiges well consydered / as well vnto the dead person / as vnto the byer / it a bayleth as moche to the one as to the other / as touchyng the corps/it is certaine: for though ye couer it neuer so moch/ he shall nat sweat/nor also it shall nat laugh or remoue for

ue for the fairenesse of the cloth
As touching the folysshe byer/
it is notable/ for though he pai
neuer somoche / he carieth no-
thynge awaye but the syghte /
and the next daye/ it shall be to
do as moch for a nother. Thus
can these cōning pollers sleigh
tely vnfolde and shewe / and
after folde vp agayne / and ca-
rye away their trynketes and
cokell shelles.

Moreouer / is it nat sleygh-
tenesse / for to haue the facions
for to sell marchaundise the mo
re dearer / accordynge to the
sorte of the raymentes / wher-
with the marchaunte is a ra-
yed: ye/ and that the marchaū
dyse shall be neuer a whytte
the better: These and suche
other thynges was neuer sene

in any marchauntes but these / and yet without ceassyng they do it / & that nomã aduyseth noꝛ no person loketh vpon it.

I aske of you / is nat ỹ masse (as they saye) of a chanon deꝛer than of a bycare: of an abbot / than of a monke: of a bysshop / than of a deane: and so of other. And foꝛ all that / they say themselues / that the masse of the woꝛst of them / is as gode as the beste / the whiche we beleue well: Wheꝛfoꝛe I do demaunde of them / whence cometh suche dyuersytes of pꝛysses / and all one selfe marchaundise: Answere they haue none / but only foꝛ the diuersyte of raimentes / in the whiche thynge they be holly lyke vnto an harlot / the whiche selleth her fylthynesse

thynelle dere or good chepe/ ac cording vnto ỹ sorte of her ray ment. In this place/these gret vyllayns wyll be ryght glad that I entreat them so gentely as to compare them only vnto an hore/ and that I dyd nat cõ pare them vnto the trayter Iu das: as one of theyr owne bo kes do name/ Stella clericoꝝ where the fayre boke saithe in this maner: Qui missam ce lebrat pro pecunia, videtur mi chi decore: quid vultis michi da re, et ego vobis cum tradam. Stella clericoꝝ

That is to saye: Who sigeth masse for money/ it semeth me/ that he sayth: what wyll you gyue me/ and I shall delyuer hi vnto you. Here be terryble marchauntes/ whych bargayne thus with their god. They sell god

god and deuyll/nothinge eſca-
peth them / they conjure / they
charme/the tyme/the hayle/the
tempeſt/to make ſhort/ they do
meruayiles in all thinges.

They be ſo ſubtyle & ſleight/
that of a very lytle thinge they
can do great profyte / a monge
other thiges in a maner thei be
all marchauntes of ware: but
vpon the erthe / there is nother
ware chandeler/nor poticary /
that coulde worke after the fa-
cyon. Some poore foole ſhall
come vnto the churche (name
her deuoute if ye wyll) and ſet
a candell vpon a wall/and the-
ſe marchauntes that eſpye it /
they go to ſnatching / and blo-
wynge it out / and for the ſame
pryſe/ ſell it vnto a nother/ whi
che in the ſame place ſhall ſet
it

it vp agayne. And my marchāt that layeth watche to snatchig and blowyng/ ⁊ sell to an other which shall set it vp shortely/ ⁊ the marchaūt snatchyng ⁊ blowynge: and shall do thus all daye/ wherby he shall fynde hi selfe riche shortly / for as ye se / al retourneth vnto him/money and marchandyse also.

A lytell waxe doth them moche profyte/wheth' thei be gret marchaūtes or lytell/for all comenly do vse it/ the lyttel marchaūtes do sell it wrought in cādelles / but the great do selle it by lompes/ fastyned vpō paper/or at a tayle of parchment. This ẏ I say/is wel vnderstā ded by officials/ legates/notaryes/secretaries/of abottꝫ/ byssshops/archbishops ⁊ carpinal.

The

The gret Lucyfere/ I wolde say the gret lorde of these marchãtes/ which is ỹ sleyghtest of all/ holdeth his banke open vn to all folkes / conuertynge the leade vnto golde. There was neuer such multiplyeng by Alkemyst seen in this worlde/ as he and his doth fynde/ to fynde suche a vayne of golde vnder leade. The whiche Panormitanus the good marchaunte / in his writynges / hath nat hid whan by Ciceroniall eloquence/or at the least barbarouse he hath written thus. Dicunt aliqui, quod nuntij pape non sũt de aurati sed plumbati: sed dic nihilominus, quod possunt dici de aurati: quia dant plumbum & reportant aurum. That is to saye: Some saye/ that the messengers

Panorm. sup pria primi de elect in gio. prima in fi.

lengers of the pope be nat gylted /but leaded: But thou for all that / saye that they may be gylted / for they gyue leade / and bere away golde. This is called worknge with the case of the body: vnto such a worke man / all thynge is mete for to marchaunt with / and to robbe with. and for to hyde his matter the better / he receyueth the name of Sanctissime.

Moreouer / theyr syngulare sleightnes is wel shewed / whā that of nothinge they be commē vnto so gret goodes / which they haue vsurped & optayned in a maner all ỹ rychesse of the erth: as realmes / duches / cōties principalities / baronyes / townes / lordships / rētes / heritages houses / vynes / possessions / and all

all that/that maye be talked of.
Trewly/ I am a shamed to thi
ke of it/ they haue swalowed &
raupshed all/ they haue dyshe
rited kinges & princes/lordes/
marchātes/ burgeses/ & people
of all estates/ and all this by ỹ
meanes at the first of their cou
terfayt Ipocritisshe coũterfai-
ted countinances: but nowe
they be so riche & putssant/ that
they witholde it by strength/
and they had rather ỹ the heuē
the erth/ & the se/ & all that that
is in them/ shulde be to gyther
on a heape/ & all molten/ than
any thinge shulde escape them.
And for ỹ cause/ they rayse vp
& moue warres/debat}/ noyses
& troubles. They burne/ they
slee/ they persecute/they empri
sone/ they chase awaye to their
power

power / all those ẏ speke agaist
thē. Of bokꝫ of holy scrypture
they haue no nede / for to main
tayn their mater: but they mai-
tayne it by strōg hāde / as mur-
therers ⁊ theues wold do.
O heuy wolues / wolues i satia
ble / ẏ haue left nothing / but ẏ
ye haue drawē it vnder yo' pa-
wes. Sait Paull / hath so well
spokē of you / whā he hath spo-
kē in this maner. I know ẏ af-
ter I am gone / there shall en-
ter rauisshinge wolues / which
shall nat spare the flocke: Of
suche marchauntes / is written i. Ti.
in the first vnto Thimothe / in iiii.
Ezechiell / ⁊ many oth' places. Esa 38
If ye seke iniquite a mōg mar i. Pe. 3
chauntes / there was neuer like Jude.
founde for good marchaūtes /
alonly presēt their marchādise
set-

settynge it at certayn pryse/for them that wyll bye it / and non is constrayned for to bye or to take it. But these do otherwyse/ for they constrayn the worlde regorously / & whether they wyll or nat / they muste nedes passe theyr blody handes / and they muste nedes / and that at theyr pleasures / bye their false marchaundise/ or elles they be approued heritykes/who hath no money/ must gette some: ye and if nothing abyde behynd. The mater is such. Some pore mã deceaseth / charged with wyfe and small chyldren / the thynge is pytefull / and requyreth mercy/ & the pore wydowe to be conforted / ye trewly and almouse ought to be gyuen her for to sustayne her and her housholde.

Esa. i.

ſeholde. But in ſtede of this go
de prouiſyon/ theſe inhumaine
and cruell marchauntes come
and helpe to vndo her cleane/
and they muſte haue (right or
wronge) that/ that they demaū
de/ bred/ wyne/ offringes/ can-
dels/ ore or cowe/ gowne or ia-
ket/ good meale/ and money/
and thus ſhall robbe her of al/
and all this vnder the ſhadow
of Requiem/ Depꝛofundis/ ⁊
And ſeynge we (Libera.
be in hande of ſuche matters.
Who euer hath knowē lyke in-
iquite a monge marchauntes/
as a monge theſe? The which
openly withoute a baſſhement
or ſhame/ do ſell that/ that they
haue no right to/ and alſo ſel it
vnto the perſonnes/ whoſe of
right it is. ye/ and that worſte
is

is they sel one selfe thyng a thou
sand tymes. Answere me. The
belles of the churche/ who cau-
sed thē to be made/ & whose be
they: In lyke maner/ the erthe
of the churche & church yarde/
whose is it & whēce cometh it:
hath these false marchātes bro-
ught it with thē: Is it of their
fatherly inheritance: It is cer
tayne that no: but it appertay-
neth vnto the comen people &
parisshens. Than I demaūde
whēce cometh such temerarite/
to sell the sounde of the belles/
whiche they haue nat caused to
be made/ nor also haue no paie
w^t the rynging of thē/ for they
be ouerdayntie minstrels. Or
also to sell & sel again the grou
de/ that they haue no right to:
Trewly after their acustomed
maner

maner/ it is a very dere groūd which so oftētimes is so vniustly payde for / & it is euer newe to beginne. They wil answer me (this I knowe well) that it is the right of their church/ the which thinge I graunte them lyghtly: for properly the right of the church is to snatch/to tle rauisshe/ & robbe: which thiges is neuer done in the churche of Iesu christ. And therfore ye pore people/consyder of whose syde these marchantes be. Iesu Christ cōmandeth to gyue for nothig/ that that he hath gyuē. and these mischeuous & outragiouse gret theues/do bargain & sel thē as before: by this shewig opēly / ẏ they haue nothig cōmen with Christ / shewynge thē selues also to be a gret dele worse

Proprium quarto modo.

Math x.

worse than were the poore Cananeens/ whā the good Sarra rested in god / which for the right of sepulture / wolde take nothinge of Abraham: but he willynge to haue a pretence of right in the same lande / prefygured/ that in tyme commyng according vnto the diuyne promyse/truely it shuld all be his/ wolde nedes gyue money vnto
Ge. 23 Ephron / sonne of Seor/ for a certayne possessyon/ wher ther was a double sepulchre / ỹ whiche possessyon was holy gyuen vnto him / and adiuged for heritage/ with the trees that were there / and thus it is cretayn that this poore panym toke nat money of Abrahā for nothing: but gaue vnto him right fayre heritage/ whiche these goodly mar-

marchauntes do nat vnto the
poore people / for without ceal
synge / they take moche money
helas & no mã can tel wherfore
But for to passe tyme / is it
nat a good syght to se some ty-
me a cluster of conterfayt galo
wes / gallantes I wolde saye
to fyght / or at least braule opẽ-
ly / for hauing of the deed body
or (to saye the trewthe) the ca-
ryon of some persone / Graye
against grisons / Franciscanes
agaynst Dominicanes / Augu-
stins / againt Carters / Carmes
I wolde saye / blacke agaynste
whyte / Smoky agaynst pyed
Blewe against Crossed / Pre-
stes agaynst monkes / curates
agaynst chanons: and all such
lyke doggery / which ought to
be dryuen awaye / as rauons /
and great mastiues. And this

that I saye / is manifest / & yet none can perceyue by what spirite these marchaũtes be dryuen & ledde. What dothe moue them to rõne thus / without shame lyke dogges after the pray / but onely they desyre / that they haue to maintayne their fatte browes / their howsdry / or (as they say) their estate / that is to saye their glotony / & ouer daintye kytchẽ. It is well sene / but none doth remedy it.

What you noble & vertuous princes / lordes / & ladyes: why do ye nat loke on these marchaũtes? And yet / nat withstãding / that by pride / ỹ they will nat be visited: yet haue you / whethr they wyll or no / auctorite ouer thẽ / and vnto you / it appertaineth to chastyse / to correcte / and to put downe / the great excesse of

Ro. 13.

suche

fuche theues.

Than do it/that the sayenge of Esaie be nat veryfied & fal vpon you. Thy princes be vnfaithfull/ felowes vnto theues But rather that in the presēce of the lyuinge god / whose name ye bere. Who hathe gyuen you the power of the swerde / for to vse vnto his honour/defēding the innocentis/ punisshige all euyll doers/ye may be foūd faithfull & trewe/cōsentig vnto all goodnesse / resistīg vnto ỹ euyll w^t all your might for his good wyl/ for vnto this ar you cōmitted by hi/ & he onely may exalte you / or put you downe / in the lyfe present and to come: and of this be accertened/that if you go about for to honour hi / he wyll honour you/ if you exalte him/ he shall exalte you. Esa.1.

By his wisedom/the kinges
rayne/ & the lordes gouerne/ &
Pro. 8 ordayne holy thinges. And dis
2. Re. pisyng of the diuine wyll and
24. wysedom is cause of all euyls/
3. Re 11 on kinges/princes/lordes/ con
treis and nations / which hath
ben sene by Dauid/ Salomon
Ezechie/ Achab/ Manasses/ &
other lyke. & one ought nat to
haue fere for to auaunce the ho
noure of god/ as poore symple
Sedechie had / feryng more ỹ
princes of Juda & Hierusalem
than the only god/ nat beleuig
the counsell of good Hieremie
Hie. 32 The which Sedechie for all ỹ
& 39. founde afterward true al that
whiche the pphete had shewed
him/ and was priuat from the
welth / that was anoūced vnto
him. For it is nat in the powre
of men / to depreue kynges of
their

their crownes: but only appertayneth vnto god/ which transposeth the kigdomes as it pleasith him: the which also if he be wt you/ who shal be againſt you Ro, 8.

O lorde/ if we were so prōpt and wakinge for to procure the honour of god/ as these couetouse marchātes be prompte & dilygent/ for to be about theyr maters/ & to be well ware that nothinge escape theym. Helas all wolde goo well.

Of theyr studye & dilygence nedeth nat to be spokē of/ euery body seeth it. They haue euer an .C. eyes watchynge/ as the catte after the mouse. Janus Bifrōs neuer see more clerer backward & forward. And if ỹ belles rige in ani place (as thei call it) for an obit: & they to go but god knoweth what fygge

spice

spice/ there is amonge them.

If the maister or maistres of a house be sycke/so that they be any thige riche: for poore folke thei care nat/ & that they se any apparence of deth/ & thither go they/ for to remẽbre their shop/ their fabricatiõs/church/ chappell/sõe foũdation/ yeres mide or other testamẽtall gifte. Mẽ may well crye/ but they wyll neuer out of the place but they wyll haue some boty/ and god knoweth what finesses/ falsehedes/ & subtelties/ from daye to daye/is by this commyteed. Of the house and householde/ or chyldren/ thynke who lyste so that they haue theyr demaũde/ they care for no more.

If any body be maried/ and there they be/ for to vysyte the brydes bedde.

If

If any woman lye in childe beed / and thyther ronne they / to be at the feest.

To make shorte / whether it be at lyfe or at deth / they can euer do theyr profyte / there is neuer none ende in theyr busynesse : it is euer newe to begynne.

And for to dispose their busynesse the better / after their factions / neuer one of theym doo marye / to thentente that they maye the better vse their horedrye / to passe theyr tyme / and to lyue without care.

Conclusyon / it must be noted that among so great a cohort of marchauntes / there is of two sortes / all for all that lyuing in impurenesse of virginite. Sōe of the whyche gouerne theyr

bulynesse/by great and rude ty
ranny: the other by kayre hipo-
crisy. The first be those which
openly constrayne the people
for to bye their marchãdyse / &
there is no remedy / ye must go
that waye/ orelles bé martyred
and slayne by thé / or at the lest
to be excomunycat out of theyr
synagoge. The other whiche
haue nat ben of powre to vsur-
pe such might of cõmaũdinge/
they be cõmen by an other mea
nes/ that is to wytte / in appe-
ryng lyke pouerte/bering wa-
lettes on their backes/ louting
with so sobre lokes:as Esseens
Saduceens/or Pharizeens/ &
thus haue sold thé selues. Sõe
tyme they haue gyué vnto syck
folkes their owne cote/ preten-
ding some holynesse / the why-
che for all that is payde theym
after-

afterward an hūdreth double. Thus can they subtilly worke & bargai & neuer lay hād to it.

Than one may se these hipocrites these fyne beest & hoded brethern/ dowbig their hed by the waye/ werig maskers garments/ marchaūtes of th' good works & merites: as if thei had such plēty for to sell at their plesures. And they haue gyuen to vnderstande / that the frēdes & benefactours of their order/ for the merits of these holy fathers haue clene gotten heuen/ quenching the faith / puttig in darknes/ the right holy name of Jesu / and blasphemynge openly the grace & mercy of the lorde god/ the which is nat to be gotten bi merites or other workes or elles it shulde be no grace. And for all that/ by such lyes & exqui-

Nota.

exquisite fayninge / these arro
gant superstions / these great
vacaboundes / and mysserable
bellyes / cause them selues to be
fedde by the simple people.

I may wel call thē miserable
for vpō ỹ erth there was neuer
peple more vnhappy. This ỹ
I saye is trewth: as in shorte
tyme (if I be nat let) I trust I
shall declare in a boke more at
length / & so openly / ỹ euery bo-
dy shall haue knowlege of it:
nat for desyre or affectiō that I
haue for to say wrōge or yuell /
but to the entēt that ỹ shepe of
Iesu christ may kepe thē selues
from suche false prophetes / the
which outward seme sliple shep
& inwardes they be rauisshige
wolues. And also / that ỹ trewe
shepe / which be amongest thē
(for surely there be some) may
by

by the helpe of the great herd-
mā be delyuered. And in these
thyngz we may not stande to ẏ
great nōbre/ to the multitude/
vnto theyr rychesses ⁊ power/
for it is a great deale better to
here pore/ Michee thā the four
hundreth prophetes. The only
Hely/ than al the sacrifyers of
Baall. The good and symple
Simeon/ and the auncient wy
dowe Anne/ than all the phari
siens/sacrifiers/scribes/ ⁊ doc-
tours/ whiche had made a den
of theues ⁊ murtherers of the
house of god/ whose successors
god graūt vs shortly to knowe
⁊ to open them vnto all princes
⁊ lordes/ vnto people of know-
lege ⁊ auctorite/ to thentente/
that they maye well prouyde
for theym/ that the vēgeaunce
of

of god/do nat fall vpō the poꝛe people/ & vpon all the erthe.

Thā after ſpeking ſom what of theſe fyne marchātes / I do deliſt at this tyme / foꝛ ſpekige of a great heape of womē marchātes / which name thē ſelues mōkelles: As nōnes/ ancrelles ſuſters/ relygiouſes chanoneſſes / & ſuch other ſoꝛte of nittes reſeruinge this mater foꝛ ſome other ceaſō/ which trewly hath fattenelle inough in it.

At this tyme/ if I haue yuell (oꝛ ouer lytell) ſayde: I remyt it holly vnto the iugmēt of wyſer mē/ faithfull/ and louers of truthe/ whom I hūbly require to encreaſe/ amplifye / & delate this/ whiche ſo bꝛefely I haue here paſſed ouer/ ferig to anoy the reders/ by my rude lāgage.

It ſuffiſeth me/ ſom what to haue

haue shewed the euyll / whiche hurteth vs so sore / alonly to giue occasiō vnto people of good desyre / ẏ here after they maye loke more aduisedly on thiges / hoping fynally by the goodnes of the father of mercy / ẏ some delyueraunce shall come of it: whom / we beseke of his grace to delyuer vs all / frō the darknesse of errour / of falshed / of Idolatry / ⁊ infidelyte: wherin we be myserably fallen / for by cause we haue lefte his pure ⁊ holy worde / folowig our owne oppinions ⁊ folish fantasies.

For Sathā the temptour enemy of our saluation / by subtelte / strāsfygureth hīself in angell of lyght / vnder shadowe ⁊ colour of veryte / ⁊ alwayes wstāding the wyll of god. As among other thing / it appereth 2. cori. 11.

by

by the bodye of Moyses / the which was buryed by the handes of god & Angelles / & vnto this present daye / neuer man coulde fynde his graue. Nat withstädyng ỹ the deuyll hath forced him selfe oftymes for to reuelate it & to shewe it : but ỹ angell of god hath resysted hi/ callyng against hi the powre of the lorde / for trewly this false serpent wolde haue abused of the bodye & bones / & relyques of this holy prophet / thynkyng for to haue made it some place of deuocion / some goodly pylgrimage / & a plesäte & a newe maner to serue god / other than he hath cõmaunded / the which thynge the prophetes afterwardes could nat haue cõdempned nor rebuked / without beynge accused manifestly of infidelite

and

and malyce/ seinge the holynes and the great excellencye of the man/ by whō god had done so meruclouse thyngs/ for the folissh men/ without iugemēt do beholde the workes of sayntes allonly/ & forget hi which doth such workes by them. Trewly vnder such apparāce of trewth shulde the deuyll haue greatlye in this thing triūphed/ as syns he hath done/ & doth from day to day/ & goth about stil in many places/ wytenesse saynte Renaulte of Parys: the god of the Jacopins at Berne/ and infynite other abuses. Helas what abhominacyon is hapened in ỹ worlde vniuersally by these meanes/ ỹ marchāts hath scraped well/ polled well/ and haue gathered well to gyther by thys hole: but if I wolde

Abusions.

more at large open/ and delate that/ ẏ is hyd vnder ẏ shadow of this/ there shulde be made a great boke by it self. Wherfore I deffare that matter for an other tyme. Abydinge the helpe of the lorde. The which be for euer prayed/exalted/& magnified by his only sonne welbeloued our lorde Jesu christ/ whyche haue purged vs with hys precious blode. He be blessed in the worlde of worldes. Amē

& Writtē at Corinthe/ by your frende & louer (out of Frenche) Thorny/ wyld/ wedy/ harletry the .xxiiii. daye of August.

Anno. M. D. xxiiii.

¶ Prynted at London by Thomas Godfraye.

Cū priuilegio Regali.